

THE EAST ANGLIAN.

MARCH, 1864.

NOTES.

MARTYRDOM OF THOMAS TUNSTAL, AT NORWICH, 1616.

The enclosed account of the martyrdom or execution at Norwich, in 1616, of one Thomas Tunstal, a priest of the Romish Church, is transcribed from Challoner's *Memoirs of Missionary Priests*. It seems to me to be a note, albeit a lengthy one, which may be usefully transferred to your pages, and all the more so, that the book in which it is found is, I dare say, unknown to the generality of your readers. Tunstal's martyrdom is but very briefly mentioned by Kirkpatrick, in his *Annals of Norwich*, under the year, 1615. Blomefield's notice of this circumstance, is evidently taken from Kirkpatrick's Annals, for it contains the precisely same facts, only in fewer words.—C. H.

**Thomas Tunstal, alias Helmes, Priest.*

Thomas Tunstal (who in the Douay records, is called Helmes) was collaterally descended from the ancient family of the Tunstals, of Tharland, in Lancashire (which afterwards removed into Yorkahire, where they have long resided at Scargill, Hutton or Wickliff), but was himself born in the diocese of Carlisle. He performed his studies abroad in the English college of Douay; was ordained priest in 1609, and sent on the English mission in 1610. Here he quickly fell into the hands of the persecutors, and spent four or five years of his mission in different prisons. His last confinement before his final apprehension was in Wisbeach castle, from whence he made his escape, letting himself down by a rope. From Wisbeach he made the best of his way into Norfolk, where he took shelter in a friend's house, not far from Lynn. But he had been there very few days when search was made for him, and he was apprehended.

There was in that neighbourhood a charitable lady, who did great service to the poor in the way of surgery. Mr. Tunstal stood in great want of such assistance, having grievously galled and wounded his hands by the rubbing of the rope, at the time when he made his escape; the sores (for want of proper applications) being grown exceeding painful. Therefore,

* From the account of his martyrdom, printed at Douay, in 1616, and from a manuscript sent me by C— C—, Esq., and two other written relations.

his catholic host advised him to apply to Lady L'Estrange (this was her name), and put himself under her care. She received him kindly, dressed his wounds, and promised him her best assistance for making a cure. However, the good lady could not forbear talking to her husband, Sir Hammond L'Estrange, a justice of peace, of some particulars relating to her new patient; as, that he was in poor apparel, yet a gentleman-like man in his discourse and behaviour; but withal somewhat reserved in giving an account how he came by those wounds in his hands; that he was a stranger in the country, and lodged at the house of a popish recusant. The justice immediately cried out, this must be the popish priest, lately escaped out of Wisbeach, for whom he had that day received orders to make diligent search. Upon this, the lady is reported to have cast herself on her knees to intercede for the man, begging her husband to take no notice of what she had said; adding, "that she should be an unhappy woman all her life, if the priest should come to any trouble through her speeches." But notwithstanding all she could say or do, the knight persisted in his resolution of securing the man, and accordingly sent out his warrant, and had him seized and brought before him. And though the lady again renewed her instances to have him dismissed, yet she could not be heard; but Mr. Tunstal was forthwith committed to Norwich gaol, where at the next assizes he was brought upon his trial and condemned. By the (*Exemplar Litterarum*, p. 36, &c.) printed account of his martyrdom, published at Douay the same year, he was condemned upon the testimony of one single witness, and he a man of no conscience or honesty. This fellow made oath that the prisoner had seduced two of the king's subjects from the protestant religion, to the superstitions of the church of Rome, and that he had made some attempts that way upon himself. Mr. Tunstal desired the parties might be allowed to speak what they knew; and being called upon, they both declared that what Symons the witness had sworn was false; the prisoner's discourse to them being no other than a persuasive to holiness of life in general; and that neither of them had been reconciled: this both of them offered to confirm upon oath. Symons being called again farther deposed, that the prisoner had confessed himself to be a priest in his hearing, and also that he had been at Rome, and had spoken to the Pope, who had conferred upon him power to forgive sins and dispense indulgences. This was perjury with a witness, for Mr. Tunstal had never seen Rome or Italy in his life.

However, his solemn denial of these things was not regarded; but the jury were directed by the judge to find the prisoner guilty of the indictment, which was done accordingly.

The jury had no sooner brought in their verdict, but Mr. Tunstal signing himself with the sign of the cross, and falling upon his knees, with eyes and hands lifted up to Heaven, cried out in an audible voice, "Benedicta sit sancta trinitas, atque indivisa unitas; confitebimur ei, quia fecit nobiscum misericordiam suam." "Blessed be the Holy Trinity, and undivided unity, we will confess to him, because he has showed his mercy unto us," and in that posture continued for a while in prayer.

Here the judge "Altam"^{*} demanded if he would take the oath of allegiance and supremacy. Mr. Tunstal replied, "his conscience would not permit him to take those oaths; but if his lordship was pleased to appoint some minister to confer with him, he should be glad of the opportunity of rendering an account of his faith; and that he did earnestly entreat him that a conference might be had about religion, that truth might appear." But the judge cut him short, telling him, he was a crafty disputant, a cunning sophister, and as such not to be heard, or treated with by way of dispute. Instead of that, he bid him hearken to the sentence of death which he was to pronounce upon him, viz., that he should be drawn through the streets to the place of execution, where he should be hanged by the neck, then cut down alive, &c. "Deo gratias," says Mr. Tunstal, and then with a smiling countenance turning to the Judge, "why, my good lord," says he, "this whole dreadful sentence imports but one death, and I do assure your lordship, by the help of God's grace I am not ashamed nor afraid of death, come when it will."

The next day, about nine o'clock, the sheriff with his officers came to demand the prisoner. Mr. Tunstal, with a cheerful countenance saluted them, courteously telling them he was ready to obey their orders. Accordingly being brought to the hurdle, he fell upon his knees, and after some short devotions, rising up he signed himself and the hurdle with the sign of the cross, and so delivered himself to the officers to be pinioned and tied upon it as they thought proper. He was drawn for a long mile[†] through the street and ways so full of dust, that he had like to have been suffocated with it. When they arrived at the gallows he was taken off the hurdle, and kneeling down at the foot of the ladder, he employed about a quarter of an hour in fervent prayer. When he got up, Sir Hammond L'Estrange alighting off his horse, came and spoke to him in a courteous manner, with his head uncovered, to this effect. "Well, Mr. Tunstal, I find then you are determined to die, and I hope you are prepared for it." "Indeed, Sir Hammond," says the holy man, "die I must, neither do I repine at it: on the contrary, I have great reason to rejoice that I am to die in so good a cause, and therefore I cannot but be thankful in a particular manner to Sir Hammond L'Estrange, for being chiefly instrumental in bringing me to this place. I do heartily forgive you, Sir, and I beseech God that my guiltless blood may not lie heavy upon you and yours." Sir Hammond thanked him, and so departed. Then the sheriff ordered him to go up the ladder, which he did with great courage, blessing himself, kissing both the gallows and the rope, and having spent another quarter of an hour in private devotion he turned to the people, and began to speak upon the text, *Spectaculum facti sumus mundo*, &c., i Cor., iv., 9., but was commanded to desist, the ministers apprehending the impression that his words might make upon the standers by. Then he offered to inform the people at least of the true cause of his condemnation, that it was upon account of taking orders abroad, and exercising his priestly functions in England, and not for

* Sir James Altham, one of the Barons of the Exchequer.—EDIT.

† He suffered at Magdalen Gallows.—C. H.

any treasonable practices against the king, or government; declaring withal, that what Symons had sworn of his being at Rome was false, and that he had been condemned upon the testimony of one single witness, which he conceived was not according to law. But here, again, he was interrupted by Sir Thomas Jenkinson, and ordered to forbear making reflections upon the proceedings of the court.

Then he once more recollected himself in prayer, often repeating aloud those penitential words, "O God, be merciful to me a sinner!" and often calling upon the holy name of Jesus, which he had in a manner continually in his mouth, and imploring the intercession of the blessed Virgin and the saints. Then he prayed aloud for the king, queen, and royal family, and for the people of England in general, beseeching God, in his great mercy to open their eyes, and bring them to the knowledge of the true faith; which prayer he repeated three different times, with much fervour and devotion. He also put up a short but fervent prayer to God for the conversion and repentance of his accuser Robert Symons, beseeching God to touch his heart with His powerful grace, that he might truly repent of his perjury, and do penance for his sin; declaring withal, "that if he had ten thousand times as many lives as there were persons present in that crowd, he would most willingly lay them all down for his religion."

Being asked whether he was a Jesuit, or a secular priest, he answered he was a secular priest, but had made a vow on entering into the holy order of St. Bennet, if it could be done; and, therefore, he desired of the sheriff, that his head might be set up on St. Bennet's gate.

The sheriff and the ministers asked him if he believed there was any merit in good works, and whether he expected to be saved by his good works. He answered, "that good works were certainly meritorious, and great means of salvation, through the passion of Christ, without which no one could be saved; but as for himself, he acknowledged himself a most unprofitable servant, or rather most wicked, and good for nothing; and therefore had his whole recourse to the death and blood of his Redeemer, and desired to hide himself entirely in his wounds." Then he called for a glass of water to refresh his mouth, by reason of the great heat and the dust; and asking what o'clock it was, and being told it was about eleven, then, says he, "it is near dinner time: sweet Jesus! admit me, though most unworthy, to be a guest this day at thy heavenly table."

Near the gallows, but behind the back of the martyr, there was a great fire prepared to burn his bowels, and by it the block on which he was to be quartered. Mr Tunstal turned his face towards these objects, which would have shocked another person, and kept his eyes for some time fixed on them, and making the sign of the cross on the fire, remained a while in contemplation. Then the hangman fitted the rope to his neck, which the martyr devoutly kissed, and blessed with the sign of the cross, saying, "Glory be to Thee O Lord." He also desired the executioner to give him notice when he was to be turned off, that he might die with the holy name of Jesus in his mouth. They told him that he might give the sign himself, if he pleased; but this, he said, he would not do, because he would by no means hasten his own death.

After this, he again made the sign of the cross, and lifting up his hands, begged the catholics that were there present to recommend his departing soul to God, and addressed himself to his Saviour in these words of the church, " Bone Jesu, verbum Patris, splendor aeternæ glorie, &c."—"Good Jesus, the word of the Father, the brightness of eternal glory, &c." Adding at the end, " into thy hands, O Lord, I commend my spirit;" and often repeating the holy name of Jesus, till the executioner gave him notice, "Now, Mr. Tunstal," and turned him off, having these words in his mouth, " Jesu, Jesu, have mercy on me." And thus expired this constant confessor of Christ, having never shown from the beginning to the end the least token of fear, nor so much as changed his colour. The lookers on, who were very numerous, and amongst them many persons of note, were all sensibly affected with the sight of his death; many shed tears, all spoke kindly and compassionately of him, and appeared edified with his saint-like behaviour. He was permitted to hang till he was dead; then he was cut down, bowelled, and quartered. His head was placed on St. Bennet's gate, in Norwich, according to his request; his quarters on the walls of the city,* where they hung for some time, but then were privately taken down. He suffered July 13th, 1616. The judge who condemned him died before he had finished his circuit, and most of the jury came to untimely ends, or great misfortunes.

PARISH REGISTRARS (VOL. I., p. 430.)

The power of the parishioners to choose a registrar was conferred by an Act of Parliament, passed 24th August, 1653, in the time of the commonwealth. See Burn's *History of Parish Registers in England*, Lond., 1862. By this statute it was enacted:—

"That a book of good vellum, or parchment shall be provided by every parish, for the registering of all such marriages, and of all births of children, and burials of all sorts of persons within every parish, for the safe keeping of which book the inhabitants and householders of every parish, chargeable to the relief of the poor, or the greater part of them present, shall, on or before the 22nd of Sept., 1653, make choice of some able and honest person (such as shall be sworn and approved by one justice of the peace in that parish, division, or countie, and so signified under his hand in the said register book), to have the keeping of the said book, who shall therein fairly enter in writing all such publications, marriages, births of children, and burials of all sorts of persons, and the names of every of them, and the days of the month and years of publications, marriages, births, and burials, and the parents, guardians, or overseers' names; and the person so elected, appointed and sworn, shall be called the *Parish Register*, and shall continue three years in the said place of Register, and longer, until some other be chosen, unless such justice of the peace, of the said parish, with consent of such justice, shall think fit to remove him sooner; and for such publications and certificate thereof, 12d., and no more may be taken; and for the entry of every marriage, 12d., and no more; and for every birth of childe, 4d., and no more; and for every death, 4d., and no more; and for publications, marriages, births, or burials of poor people, who live upon alms, nothing shall be taken.

* Kirkpatrick says four of the other gates.—C. H.

The "publications" referred to in the foregoing enactment, were those of intended marriage, which by the same Act were directed to be published on three Lord's days "at the close of the morning exercise, in the public meeting-place, commonly called the church or chapel, or (if the parties desire it) in the market place, next to the said church or chapel, on three market days, in three several weeks next following, between the hours of eleven and two." A certificate of these publications having been given by the Registrar, the parties were then married by a justice of the peace.

Notwithstanding the passing of the abovementioned Act, the inhabitants of many small and obscure country parishes neglected to elect a Registrar, and their parish registers were kept by the clergy as before; but the larger and more important parishes generally elected a Registrar in accordance with the provisions of the Act. At the Restoration, the parochial clergy resumed their duties as Parish Registrars, which they have continued to perform ever since.—GEORGE RAYSON, *Pulham*.

GARANTRE OR GARNETRE (VOL. I., pp. 418, 438, II., p. 1, 18.)

I am disposed to think that your correspondent, the Rev. W. K. Clay, has not improved upon my etymology of Garnetre by rendering Gernetre-were, *weir by the alders*. I am aware that Bullet gives as one of the meanings of the Celtic *tre*, "near;" but unfortunately none of the local names compounded of *tre* in his first volume can possibly have that meaning. The work, indeed, contains few etymologies that can be relied on.

The word *tre* in the sense of "near," is not found either in Welsh, Cornish, or Bas Breton, but in both Gaelic and Irish it signifies "through," "by." The vocable *tre* in English local names, is generally derived from the Welsh *tre*, *tref*, a homestead, hamlet, town. It has a similar meaning in Cornwall, where it is very common; and in composition assumes the several forms of *tre*, *tra*, *tref*, *tren*, *trin*, *trip*. My belief is, we are all wrong in our suggestions as to the etymology of Garnetre; and that if the place was situated near the river Grant, which I suppose it was, but which I was not before aware of, that the name can mean nothing else than "dwelling by the Grant, or Graunt." Chalmers gives Grant as the name of a river, which falls into Cromarty-Firth, in Rossshire; and seems to think that these rivers may derive their names from the Irish *grant*, grey, or the British *gran*, precipitous, shelly. I take it that *Grant* is rather an extension of *Gran*, a corruption of *Ran*, the etymology of which, if I mistake not, I have given under Rainham, viz: from the Welsh, *rhen*, *rhyn*, a torrent, brook, rivulet. The addition of a *t* is very common; witness the rivers Ken and Kent; Stortford for Storford; Dortmund for Dormund.—R. S. CHARNOCK, *Gray's Inn Square*.

P.S. Compare the proper names Granby, Grantham, Grantley, Cranborne, Cranbrook, Cranfield, Cranford, Cranley, Cranmore, Cransford, Cransley, Cranswick, Rainford.

CONTRACT FOR MAKING A BELL FOR DEBDEN CHURCH, CO. ESSEX, ANNO, 1533.

By the kindness of the Rector of Debden, I am enabled to send you the copy of a contract for making a bell for that church. The original is deposited with several old indentures, bearing date in the reigns of Henry the Eighth, and Elizabeth, in the church chest.—G. W. MARSHALL, L.L.B.

The condicon of this obligacon is suche that if the meane belle whiche the wtinbound Roger Reve hath made newe to the p'issh Church of Depden, in the Countie of Essex, dure p'sever and abide save and holl in towne Sounde & metall Well & sufficiently concordyng to the other belle of the said Churche be on holl yeer and one day immediatly folowing aft' the Date wtinwritten that then this p'sent obligacon to be void. And if it happen the said meane Belle to discorde or breke through defaute of woorkmanship wtin the said yeer & on day, Then the said Roger or his assignes Agen shall make, or cause to be made, or chaunge the said meane belle, untill the saide meane Belle be Sufficient in concord to the other Belle of the saide church. And the wtinnamed Will'm Will'm & Richard or theyr assignes shall carie & recarie the said meane belle from Depden forsaid to bury Saint Edmonds, & agayn from Bury to Depden as often as nede shall be. And the said Roger to content & pay for the cariage of the same meane belle. And the wtinnamed William Will'm & Richard, or their assignes, shall take up & downe the said meane bell out & into the Steple of the said Churche, And Sett it in the churche yard ther redy to the carte as often as nede shalbe at their p'pre coste & charge. Moreov', it is agreed betwen the said p'ties that, if the said meane belle be more in pondes whan it is now new yoten than it was before, then the said Will'm Will'm & Richard, or one of them, to content & pay to the said Roger Aft' the Rate of xxxs. the hundred of vxx & xij to the hundred; And if it waye lesse, the said Roger to content & pay to the said Will'm Will'm & Richard Aft' the Rate of xv. the hundred aft' the same waight or ells this p'sent obligacon to stond in full strength & use (?)

On the other side of the parchment is written:—

Nov'int univ'si psentes me Rog'um Reve de Bury sc'i Ed'i in Com' Suff., clotheare teneri & firmit' obligari Will'mo West de Depden in Com' Essex, Gentilman, Will'mo Byrde et Ric'o hamond de ead'm yomen in quadraginta libr' Sterlingor' Solvend' eisd'm Will'o Will'o et Ric'i seu eor' alieni. vel execut' et assign' suis Ad festum nativit's Sc'i Joh'is Bap'te pxfutur' post dat'. Ad quam quid'm Solvend, bene et fidelit' faciend' obligo me hered' & execut' meos pp'sent Sigillo meo Sigillat'. Dat Decimo octavo die Junij Anno regni Regis henrici Octavi Vicesimo quinto.

INVENTORY OF CHURCH GOODS, HUNSTANTON, NORFOLK.

I forward you an inventory of Church goods belonging to this parish, taken 6 Ed. VI., thinking that it may interest your readers. The "belle," "challys," and "patyn," are those still remaining here, and in perfect preservation. From the assay marks it appears that the chalice and paten were manufactured in 1533.—W.M.H.C., Hunstanton.

(*Public Record Office, Survey of Church Goods, temp. Ed. VI., Vol. 6, folio 168.*)

HUNDREDE OF SMYTHDON.—HUNSTANTON.

This Inventorye indented made the ijde daye of September, in the vjth yere of the raigne of our Soveraigne Lorde Edward the vjth, by the grace of God Kyng of Ingland, Ffrance, and Irelond, defendour of the feyth, and in therthe of the church of Inglonde and Irelonde, the supreme hed, betwene Sir Wylliam Ffermour, Sir John Robsart, Sir Cristofer Heydon, Knights; Osborne Moundeforde, Robert Barnye, and John Calybutte, Esquyers, Commyssyoners, amongst other assygned by vertu of the Kinge's Majestie's Commyssyon to them dyrected for the Survey of Churche goodes in Norfolk, of thone partie, and John Legge, curate ther, Roger Pedder, John Grave, Churche Wardens, Robert Bawgarde, and Wylliam Gyllson, of thother partie, wyttnesseth that ther remayneth in ther custodye, the goodes underwrytten.

In primis one challys* with a patyn of sylver hole gylte wayng xxownces, eache ownce at iijs. iiijd.,—iijli. vjs. vijd.

Item iiiij Copes wherof one is of whyght damask, vjs. vijd., ij of redde villette, xls., and one of redd fustyon ixjd., a pes, valedew at xlvijs. vijd.

Item vj vestments wherof one is of bawdekyn, vjs. vijd., one of villett, vs., purpured (?) with golde, one of fustyon, A pes ijs. one of blacke vellett iijs., one of whight damask iijs. iiijd., and one of grene sylke, iijs. valedew at xxiijs.

Item one belle wayinge by estymacion vje valedew at xvjs. the c., iiijli. xs.

Item one clapper of Iron, valedew at iijs.

Wherof Assygned to be occupied and used in th' admynistracion of Devyne Servyce ther, the seid belle and challeye.

In wytnesse wherof, the seid Commyssyoners and other the seid personnes have to these present alternatylye putt ther handes, the daye and yer bove wrytten.

[The two Churchwardens made their mark.]

JOHN LEGGE,
JOHN GRAVE,
ROGER PEDDER.

REMOVAL OF GRAVESTONES IN CHURCHES (VOL. II., p. 10.)

A *Norfolk Genealogist* asks how he can prevent the removal of a gravestone, and deplores the destruction of our sepulchral records. He has an action in trespass against any one who removes it without proper authority. I am sorry that I cannot now refer him to legal authorities on the subject, but advise him to consult 15 *Vis., cap. 97*; the *Ecclesiologist* for October, 1842, p. 317; and the *Gentleman's Magazine*, January, 1863, p. 29. Every genealogist must regret the ignorance and carelessness of so called church-restorers concerning the preservation of our old tombstones. It is much to be lamented that, among the numerous societies for the preservation of life and property, we have not one for that of our ancestral monuments. An association for the prosecution of those who wantonly break down, remove, deface, or destroy them, would, I should think, be well supported, and might be easily formed. Should this ever take place, I shall only be too glad to add my mite toward its expenses.—GEORGE W. MARSHALL.

* In MS. the words "challys" and "patyn," have a line through them, and the words "cupp," and "cover," respectively written above the line.

RUINED AND DECAYED CHURCHES. (VOL. I., p. 370.)

Clare Church, Suffolk.

The ruined condition of the chancel of Clare Church, in 1602, is proved by its east window ; the five lights in the lower compartment of which still exhibit, in painted glass, the names and arms of some of the friends who contributed to its restoration. The left, or north light, has the following inscriptions :—

1. "Sr George le Hunt, Knight, a good benefactor to this church, 1617."
- 2nd light. "Sr John Higham, Knight, a good benefactor to this church, 1617."
- 3rd, or middle light. "Sr Thomas Barnardiston, Knight, a good benefactor to this church, 1617."

(Immediately under is this)

"The honorable company of haberdashers were very good benefactors to this church, 1617."

4th light. "Sr Steven Some, Knight, a good benefactor to this church, 1617."

5th light. "Sr William Clopton, Knight, a good benefactor to this church, 1617."

All these inscriptions are surmounted by the arms of the knights, which are in good preservation.

That the individuals, whose names are here mentioned, were the only benefactors to this church, at that time, can hardly be admitted, as it is more than probable, that other friends assisted them in completing the work of restoration, and that their names were recorded in a similar manner, although they have not been preserved to the present time. One only do I recollect having seen. In a window of the south church aisle, next the chancel, was the following :—"Giles Barnardiston glazed this window, at his own cost and charges." If there were any arms, they have disappeared, and so for many years has the inscription.

In the side lights of the upper compartment of the east window, are two pieces of painted glass that deserve a little notice. They are intended to represent the sun and moon, the former being on the north, the latter on the south side, and were probably placed there at the same time as the arms below. The interest attached to these figures, however, arises from the allusion made to them by Dowsing (the Parliamentary agent) in his journal, where he mentions his visit to Clare, and the destruction of one thousand superstitious images in the church ; and boasts that he "brake down three hundred." He then says, "there were also two images of the sun and moon in the great east window, which I ordered to be taken down and destroyed." This order, if obeyed, was not completed, for the figures were preserved and replaced, probably, in their original positions.

With the exception of a few unconnected fragments, worked together, and placed in the lowest part of the east window, these are all that remain of the painted glass, with which, before the restoration, the windows of Clare church and chancel were so profusely decorated.—JOHN B. ARMSTEAD.

PETITION FOR LETTERS OF FREE DENYZEN.

The following is copied from a piece of parchment I found in the binding of an old book, the "Consiliorum" of Jason Mayne, printed in 1544. As there is a family in Norfolk of the same name as the Petitioner, it may perhaps be worth printing.—Z.

To the Kyng our Sonaigne Lorde. Pleaseth it your highnes of your moost habundaunt grace to gyve and graunte vnto your poore Beademan, ffrau [ncis] Gyllett, joyner, dwellyng in Tunbridge, in your Countie of Kent, whiche was borne in the p'ties of Bretayne, vnder [the] dm'on of the ffrenche Kyng, and the whiche ffraunces is nowe syck, and hath been contynually sycke by the space of th [ree] quarters of a yere past, your moost gracious letters of ffree denyzen vnder your greate seal in due forme to be ma [de] accordyng to the tenor ensuying. And that this byll to be assigned wt your moost gracious hande, may be a sufficient a [nd] ymmedyate warrante to your Chaunceller of England, for the makynge, ensealynge, and delyuyng forth of the se [id] letters patentes wtout any other warrantu to be sued in that behalf. (And this for the love of Almyghty god, and in wey of Charite.) And y [our] seid poore Beademan shall dayly durynge his lyff specially pray to god for the p'suacio [n] of your moost excellent highnes, longe to contynue and endure.

ETYMOLOGY OF CHEVINGTON AND CHEDBURGH (VOL. I., pp. 265, 429.)

It is not difficult to understand why Chedburgh is found written *Ched-bur*, when it is borne in mind that the words *burg*, *burgh*, *bury*, *borough*, are derived from the Saxon *burh*, *bureg*. I take it that Cileburn is i. q. Kilburn, Middx, which has been rendered the "cold rivulet." My impression is that the original name of these streams was the Gill, from *gill* (a word of Scandinavian origin), signifying a woody glen, a place between steep banks, and a rivulet flowing through it, a *brook*; and that the word *bourne* is a modern addition. A-propos of Chevington: if Ceuenton is an earlier orthography, the latter would seem to be from *ewen-tun*, "queentown."

Ing, as a medial, means sometimes a meadow; at other times it is a patronymic; but it more frequently has no meaning at all, the *g* being an interpolation, like the *p* in Sampson and Simpson.

Gray's Inn Square.

R. S. CHARNOCK.

THOMAS SYDNOR (VOL. I., p. 403.)

Born in Norfolk, was admitted of Corpus Christi College, Cambridge, 1683, and proceeded B. A., 1686-7. He became vicar of Hunningham, 1690, and was also rector of Hempstede, cum Eccles. He died in or about 1738. His daughter Barbara married John Howse, Esq. (Blomefield's Norfolk, ii., 452, v. 289).—C. H. & THOMPSON COOPER, Cambridge.

Itm. for iiiij or (= quatuor) ymnalls—(p. 17), also for four hymnals.—GEORGE RIX, M.D., *St. Neot's.*

THE ROMANS IN EAST ANGLIA (VOL. I., p. 249.)

As one deeply interested in archeological pursuits, I have attentively watched the progress of the railway works in this vicinity. In the immediate neighbourhood of the Castle, contrary to expectation, nothing worthy of notice has yet been found.

But very recently, at the distance of about a mile from the town of Clare, while the workmen were engaged in excavating a new channel for the road, just at the point where the line leaves the glebe land of Clare, in the Cavendish direction, they came upon a quantity of Roman sepulchral urns. There were seven or eight of them found within the space of a few yards, about a foot and a half below the surface of the ground. Though quite whole when found, they were all unfortunately broken in the attempt to disengage them from the superincumbent soil. They were of the commonest material, very plain, and all full of fragments of bones. One only, much smaller than the others, was of rather an ornamental description.

The spot where they were found is far from any building. There are indeed, the remains of a Roman encampment at Clare, and Roman remains have been found at Cavendish; including a sepulchral urn, now in the Sudbury Museum; but no previous discovery has called our attention to this particular place.

Not far from the spot is a place of broken ground, popularly known as the "Dane Pits," but which, I now suspect, has more to do with "the ancient Roman than the Dane."

Anxiously looking for yet further "finds," though well aware how very difficult it is, owing to the ignorance, or the selfishness of ordinary finders, to have such discoveries brought to the knowledge of any one competent to gather any useful information, or record any future notice respecting them.—J. C. C., *Clare Vicarage*.

SUFFOLK TOKENS IN 17TH CENTURY.

The following nine tradesmen's tokens are in my possession; and I am informed are *unique*. They are not noticed in any work on the subject, to which I have access. I shall be glad of any information on the subject.—E. W.—*B.—I.*

1. Amos Fisher, Debenham, 1668.	6. Thomas Love, Needham Market, 1661.
2. Susanna Robinson, Stratford, 1676.	7. John Jones, Sudbury, 1657.
3. Willian Wilkinson, Ipswich, n.d.	8. Thomas Fuller, Cavendish, n.d.
4. Robert Tovill, Laxfield, n. d.	9. William French, Sudbury, 1667.
5. William Spalding, Ipswich, 1655	

DEDICATION OF KIRKLEY CHURCH, SUFFOLK (p. 9).

Dr. Tanner, in his MS. collections from the Institution Books, Will Registers, &c., states that Kirkley church is dedicated to St. Peter.—EXTRANEUS.

Date of Rhyming Wills (vol. ii, p. 6).—Some idea may be formed of its date from the mention of Sir Edward Walpole. There have been three of this name:—1, Sir Edward Walpole, of Houghton, born 1621, created 1661, died 1667. 2, Sir Edward Walpole, of Pinchbush and Spalding, of same family as above, created 1663, died 1669. 3, Sir Edward Walpole, son of Sir Robert Walpole, born 1706, created 1753, died 1784. The reference is probably to the first, who was M.P. for Lynn, for many years.—W.

QUERIES.

THE TYLLINGE.

In the last June number of the *East Anglian*, Mr. Charnock replied to a query of mine, respecting certain local names. I now wish to bring his attention, or the attention of any other antiquary, to one of them, —Tyllinge.

I am particularly interested in this word, as it belongs to a broad and deep canal, running through the parishes of Waterbeach, Landbeach, and Cottenham, and connecting the river Graunt or Cam, with the Old Ouse. In fact, the Tyllinge forms the southern extension of the Car Dyke, and according to Stukeley, was made by Carausius about 291, for the purpose of facilitating the conveyance of corn from Cambridge to York. In Waterbeach and Landbeach it now goes by the corrupted name of the Old Til-lage, in Cottenham, from its former width, of The two-pole ditch. The Tyllinge is mentioned in the Court Rolls of the manor of Waterbeach-cum-Denny, under 10 and 11 Henry Fifth; and in the documents of Landbeach, under the year 1540. The question of course is, what does the word signify? Tull, in composition Tyll, is explained by Bullet (*Mémoires sur la langue Celtique*) courbure, and unquestionably this canal is very far from going in a strait direction. So ing may be, and most probably is, a meadow. I cannot, however, join these two words together, and get out of them a rational name, either for a stream of water, or for its bed, even though it was an artificial one.—W. K. CLAY, *Waterbeach*.

Poets of Norfolk and Suffolk.—I want to get a complete list of Norfolk and Suffolk Poets, who have lived or died since the year 1800. I shall be obliged to any correspondent who can help me to the names of any; and to a list of their works.—J. WHITAKER, *Enfield, Middlesex*.

Family of Walpole.—Weybread contained four manors, one of which Irstead was long the property of the Walpoles, of Houghton. Would Mr. John Calver kindly inform me (through your pages) if any notice of them occurs in the papers to which he has access.—F. W.

The Three Sisters of Needham Market.—I have in my possession a local token having on the *Obverse* WE. 3. SISTERS, 1667, surrounding OVR HALF PENY; and on the *Reverse* the letters MSH, and the legend IN. NEDHAM MARKET. Who were the three sisters? Is anything known of them?—G. C.